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RELIGIOUS.

LAYING OF A CORNER STONE.

The Congregation in the South Parish in Andover having become too numerous to be conveniently accommodated in one house, a part of them assembled on the 15th inst. and laid the corner stone of another. After uniting in prayer for the guidance and blessing of God, the corner stone was laid, and their Pastor addressed them in substance as follows:—

But little more than two hundred years ago, New-England was a waste howling wilderness; inhabited only by savage beasts, and savage men. No altar for Jehovah, and no house dedicated to his worship, was to be seen from one end of it to the other.

A little band of pilgrims under the guidance of Abraham's God came across the Atlantic, and on the 22nd of Dec. 1620, planted their feet on these western shores. At the opening of a long and dreary winter, on a bleak, frozen coast, without a house to shelter them or any human arm for their protection, they commenced a settlement; resolving, in the strength of the Lord, here to spend their days, and here to leave their children. Before the opening of spring, sickness swept off half their numbers; trials gathered, thickened, and pressed upon them, enough to break down and overcome any common purpose,—but they persevered, through dangers seen and dangers unseen, resolving, with increasing firmness, here to spend their days, and here to leave their children.

What was their object? The glory of God in the salvation of their posterity. What support did they have in their privations, and dangers, and toils, and sufferings? Christ in them the hope of glory. Faith in him which overcomes the world, and love to him stronger than death, bore them up in their trials; gave them an elevation of feeling, an extent of vision, a boldness of design, a vigor of execution, and an indefatigable perseverance, the effects of which have been felt by millions and millions down to this day; and will continue to be felt by greater and greater numbers, to the end of the world.

They had been dedicated in infancy to the one only living and true God, the Father, the Son, and the Holy Ghost. They had in after life been spiritually enlightened to behold His infinite beauty, led to choose him as their portion, and consecrate themselves forever to his service. To him they had publicly and solemnly dedicated their children, covenanting, though earth and hell should oppose, to bring them up in the nurture and admonition of the Lord. That they might do this free from those obstructions which they met with in the old world, they came to this country. Let it be distinctly stated, let it be universally understood, and by the children of the pilgrims always remembered, the grand object of our fathers in coming to this land, was the glory of God in the salvation of their posterity; not their salvation merely from civil and ecclesiastical oppression, or their exaltation to the privilege and enjoyment of freedom; but their salvation from the power and pollution of sin; their restoration to the image of God, and their exaltation to the holiness and bliss of heaven. It was that the Son of God might make them free, that they might be free indeed. They sought for their posterity, principally, not an earthly, but a heavenly country; a city that hath foundation, whose builder and maker is God. Hence among their first acts after their arrival, was a dedication of themselves and their children anew to him. Among the first buildings which they erected, after obtaining for themselves a shelter, was a house for his worship. The foundation was laid in prayer, the structure reared in faith, and the head stone brought forth with shouting, Grace, Grace unto it.

Whenever, on account of their increasing numbers, they settled a new town, one of their first objects was a meeting-house; and another, a minister. In selecting him, they sought for one who believed that men are lost, and that all their hope must be in Him who came down from heaven to seek, and to save; that when he died for all, all were dead, and without being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, they cannot see his kingdom; that it is their duty, when he is revealed, without delay to love him with all their heart, and soul, and strength, and mind; and die not unto themselves, but unto him that died for them, and rose again; that the Word who was in the beginning with God, was God; that when he took upon him our nature, and in this nature died on the cross, he was wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace was on him, and that by his stripes we are healed; that the Lord laid on him the iniquity of us all, and that whosoever believeth on him with that faith which worketh by love, hath everlasting life and shall not come into condemnation, but is passed from death unto life; while he that believeth not, shall not see life, but the wrath of God abideth on him. They sought a man for their minister, who believed that all that are in their graves shall one day hear his voice, and come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation; that he will separate them one from another, as a shepherd divideth his sheep from the goats, and that the wicked will go away into eternal punishment when the righteous go into eternal life.

These great truths which God has revealed, with kindred truths, in their divinely inspired word and connection, they had been taught by the Holy Ghost to feel, and they had found them to be the wisdom and the power of God to salvation. They wished their ministers to feel them, and to preach them, not only because they are revealed, but that they might be the wisdom and power of God to the salvation of their children and children's children.

And their ministers did preach them. "Christ and him crucified" was then the grand theme in every pulpit; and it came not in word only, but in power, in the Holy Ghost, and in much assurance. As they took the truth of God as he reveals it, he was not ashamed to be their God. He enlarged the borders of their tents, and stretched forth the curtains of their habitations. He drove out the heathen from one place and another, and planted them. In about 20 years after the first landing of the fathers, Christian families were settled in this town. A meeting-house was erected, and a minister ordained; who, says the historian, "abounded in devotions, of serious, devout, heavenly, experimental Christianity." The same Gospel that sounded on the shores of Plymouth, was from Sabbath to Sabbath preached in Andover; and under the influences of the Holy Spirit, it produced its appropriate effects.

Between 60 and 70 years, after this, the first house was erected for public worship in this parish. A minister was settled, a descendant of the Puritans and partaking of their spirit. Of his grandfather it is said, "His love to the Bible was so great, that he was in the habit of reading it through six times in every year." His grandson loved the Bible, and was cordially attached to the doctrines of grace, as embraced by the fathers of New-England; for more than 60 years he earnestly preached them, persuaded, says the historian, and as his own works abundantly testify, "that they are the faith which was once delivered to the saints."

This Gospel, through the kindness of God, has been preached in this parish down to the present day. And to many, there is reason to believe, it has been the wisdom of God and the power of God's salvation. Numbers now on earth, and numbers now in heaven, will testify forever that it is the glorious Gospel of the ever blessed God. May it ever be preached here in simplicity and godly sincerity, be attended by the Holy Ghost sent down from heaven, and be the means of salvation to all future generations down to the end of the world.

Hitherto you, and your fathers, have worshipped in one house; and it has, I trust, been to many the house of God and the gate of heaven. Peace be within its walls, and the God of peace with all who meet in it to worship him.

In the course of divine providence, under the smiles of heaven, you have now become too numerous, any longer to be conveniently accommodated in one assembly. In consequence of this, you have been led to unite your prayers, your counsels, and your efforts, for the erection of another place of worship.

Through the goodness of God you have selected a spot, provided the means, and made arrangements for the erection of the building. You have prepared the foundations, and now, after united supplication to the Father of lights for his presence and blessing, have laid the corner stone. May you have wisdom, grace and strength from on high, speedily to complete the edifice; and then, as an offering of gratitude, to dedicate it with all its appurtenances to God, the Father, the Son, and the Holy Ghost, your God, and your father's God, which is your reasonable service. In his own good time, may he send you a minister, after his own heart; a man of faith and prayer; of wisdom, and a sound mind; of humility, and zeal, boldness, energy, and perseverance; who shall determine not to know any thing among you save Jesus Christ and him crucified; who shall open to you with great clearness his unsearchable riches, and count all things but loss for the excellency of the knowledge of him; who shall go in and out before you, and break unto you the bread of life; bear you and your children daily to the throne of mercy, and be honored by the Holy Ghost as an instrument of leading you and them to that knowledge of God and his Son Jesus Christ, which is life eternal. That this may be the case, let all your efforts spring from love to God, and love to men; let all your motives, intentions, and immortality of every description, be banished from among you; let the voice of humble, believing supplication sound from every one of you daily in secret; Jehovah be acknowledged, by every one of you, daily, in your families; his fear reign in your hearts, and his revealed will govern your lives. Then may you hope speedily to hear the gospel, to meet the presence and enjoy the blessing of the Lord Jesus Christ, in this house of prayer. And after worshipping God in spirit and in truth, in this temple made with hands, you may hope to meet in a temple made without hands; a temple large enough to hold all the redeemed, from every nation, and kindred, and people, and tongue,—into which they shall enter, a multitude that no man can number; and I shall open to their admiring vision, the infinite glories of his character, with greater and greater brightness forever and ever.

UNITARIANISM IN AMERICA.

A remark in the Philadelphia Church Register, that Unitarianism is every year diminishing the number and ability of the Orthodox Congregationalists in New-England, suggested to us the idea of preparing an accurate list of all the Unitarian Societies throughout the country. We had accordingly collected a number of facts on the subject, when we met with the following statement in the Unitarian Christian Examiner, which seemed to supersede the necessity of further investigation on our part.

Leaving Massachusetts, for the present, out of the question, let us take a glance at the condition of Unitarianism in other parts of our country.

Beginning at Maine, we find one flourishing congregation in Portland. Two or three others are scattered through the state, small and unimportant. In New Hampshire the case is very similar; one large society in Portsmouth, and here and there a small one, as in Keene and Amherst. In Vermont I am acquainted with but one avowedly Unitarian society, and that is in Burlington. In Rhode Island there is one. In Connecticut there is one, and quite a small one. In New York, the gigantic state of New York, there is one. In New Jersey there is not one, that I know of; Princeton, like a kind of Rome, I suppose, avows herself to nothingness. In Pennsylvania, there are two or three small ones, just strong enough to hold themselves together, and two or three more, hardly strong enough for that. In Ohio, not one. In Delaware not one. In Maryland, one, in the city of Baltimore; formerly in prosperity, now in adversity, and obliged to borrow money to save their beautiful church from the hammer; never large. In the District of Columbia, one. In Virginia, not one. In North Carolina, not one. In South Carolina, one. In Georgia, Kentucky, Tennessee, Indiana, Missouri, &c. &c. not one.

There are in several of these states, congregations who have been called Unitarians; and so far as their disavowing the doctrine of the Trinity entitles them to the appellation, they deserve it. But they have little or no effective sympathy with us; they would rather, I believe, decline any cooperation with us: their teachers may be regarded as Missionaries themselves among a semi-civilized people; and they cannot be charged with a want of zeal or devotedness, in which qualities they are left behind by none, and for the exercise of which they have ample occasion at home.

I do not intend, nor by any means wish to deny, that scattered through the country, we may number many single names of respectability and influence on our side. But they are insulated, they cannot meet us; they cannot be reached by us, nor be made useful in a common cause.

Here I pause, and ask, where are the vast re-

sources of American Unitarianism? Are they in those parts of New-England, where a Unitarian minister would be obliged to ride thirty, forty, fifty miles to exchange with a brother Unitarian? Are they in the one almost unobserved handful in the London of the New World? Can they be found in the plain little church at Philadelphia, or among the untaunted pews of the splendid one at Baltimore? Or are they to be gathered from the log-houses of those irregular brethren at the west, of whose existence we are chiefly informed by report? Vast resources Sir! the phrase is ridiculous to the ears of one, who knows that within the last four years, applications have been made at Boston, from Baltimore, from Washington, from Harrisburg, and other places, for assistance to enable the Unitarians there to build or to retain their houses of worship; to enable them to put a roof over their heads, or keep over them one which was already erected.

But I am now ready to speak of the Unitarian resources of Massachusetts, where there is doubtless more Unitarianism than in any other part of the United States. Unitarian societies, more or less flourishing, exist in almost every county, growing more frequent as Boston is approached, the nucleus and head quarters of American Unitarianism. I am not aware of the exact number of these societies, but am quite ready to confess, that if they could be brought to act on any point, they would be sufficiently numerous and wealthy to effect something of consequence? Why then are they not brought to act on the subject of foreign missions? Is it because Unitarianism is, as the reviewer says it, essentially cold? No; but the short answer is, because Unitarianism is not heartily and intelligently embraced by one half of these societies, nor by one third of the members of the other half. This is the chief reason of our seeming remissness, and it needs some comment.

There cannot be mentioned a more palpable fact, than that our country societies, in general, are only Unitarian in the following respects: they cannot believe the doctrine of the Trinity, nor sympathize cordially with Trinitarians; they take the Examiner perhaps, instead of the Spectator, and the [Christian] Register instead of the Recorder; when they want a minister they send to Cambridge instead of Andover, and when they settle him a Unitarian and not a Trinitarian brother gives him the right hand of fellowship. And yet he must seldom preach to them liberal doctrine; they are afraid of it, and afraid because they are but half-informed; they are resolved not to be Trinitarians, but they are not resolved what they are, nor what they ought to be, in the way of doctrine, for in the way of character they are pious and good. Then there are always some few in a society, very respectable and very fearful, whom the minister is cautioned not to shock or offend, by exhibiting any stronger light than the glimmerings by which they walk, and with which they are contented; and so, because two or three must not be shocked, none must be instructed. Surrounded by this timidity, the minister often grows timid himself; keeps to one style of preaching, and one round of subjects, and neither excites nor is excited to inquiry, decision, and exertion.

Much of this is also true of the Unitarian societies in Boston. I can remember the time, and I am not old, when, though Boston was full of Unitarian sentiment and feeling, there was no open profession of it. A dead silence was maintained in the pulpit on doctrinal subjects—silence which was not disturbed by the press. Then came the Unitarian controversy, and people read it for a while, and a few of the ministers ventured to preach at intervals on the strict unity of God & converts were made, and eight or nine of our churches were content to go on under the designation of Unitarian Churches, though many and loud were the protests against the name. But the name was taken with tolerably unanimity; the utter dismission of orthodox doctrines from the pulpits followed, & the ministers were permitted to preach the plain morality of the Gospel. This would have been very well, if they had been permitted to preach any thing else; they were not. People were tired of the controversy; some because they thought they were completely masters of it, and some, because they never liked it. They were called Unitarians, and that was enough; they desired to hear no more about the matter.

I will mention another fact, Mr. Editor, which, at the same time that it will be another index to the extent of our resources, will give rise to the question where are our missionaries to the heathen to come from? There is but one institution at present in our country, for which we look for educated ministers of our persuasion. And what is the number of students at the Theological Institution in Cambridge? I have not the catalogue before me, but if my memory serves me, it is about thirty. And how many candidates for the ministry? About ten. Yes, Sir, about ten candidates, to supply the demands of the United States and the East Indies! ten candidates to fill our vacant pulpits at home, and diffuse Unitarian Christianity through the distant regions of the earth!

There is yet another fact connected with this subject. Some time ago, a sum of money was asked for the erection of a building to accommodate the Theological Students at Cambridge, and to increase the means of instruction there. Generous donations were made, but the sum is not yet raised. We have not been able to obtain money enough to pay for the house, and to found a professorship.

DOCTRINE OF THE ATONEMENT.

The sufferings and death of Christ were inflicted by God, and voluntarily endured by himself, as an adequate expression of God's displeasure against the sins of the world, on condition that pardon should be freely offered to all, and granted to those who actually repent and trust in Christ for salvation.

This doctrine, as we understand it, does not suppose that the sins of men were laid on Christ, in such a sense, as to effect a transfer of their sinfulness. Such a transfer not only would have rendered Christ the most guilty, odious being, that ever can exist in the universe; but, as we have already seen, is a physical impossibility.

Neither does it suppose the sins of men to be so laid on Christ, that strictly speaking he endured the precise punishment both in kind and degree, to which they were doomed. That punishment, as will be admitted by all who may be inclined to question this part of our explanation, was everlasting punishment in hell. Unless therefore the sufferings of Christ on the cross were *identically* the same thing as everlasting punishment in hell, the sufferings endured by Christ were not, strictly speaking, the precise punishment to which the human race were doomed. Of course, it does not suppose that Christ was, strictly speaking, our

substitute; i. e. that he endured the identical punishment, both in kind and degree, to which mankind were doomed.

Neither does it suppose that the sins of men were so laid on Christ, that his sufferings were *equal in degree*, either to the everlasting sufferings of the whole human race, or to the everlasting sufferings of those who will actually be saved by his death.

Neither does it suppose that strictly speaking, Christ paid a debt for us. We owed no debt; and of course none was paid. We are liable to suffering; and therefore suffering was endured.

But it does suppose, that the sins of men were so laid on Christ, that his sufferings were inconceivably intense and overwhelming; and that, being inflicted by God on a person of supreme exaltation and dignity, the object of God's supreme affection, "God manifest in the flesh," they were as full and as adequate a manifestation to the universe, of God's displeasure against the sins of the whole human race—as would have been made by their everlasting punishment. As such, it supposes them to be an *offered substitute* for the everlasting punishment of all mankind, and the *actual substitute* for the everlasting punishment of all who shall be saved; so that if all mankind had been saved, no more suffering on the part of Christ would have been necessary; although none will be actually saved in consequence of it, except those who repent and believe.

The scriptural doctrine of Atonement, as we understand it, is therefore this—That the sufferings and death of Christ were inflicted by God, and voluntarily endured by himself, as an adequate manifestation of the Divine displeasure against the sins of the human race, on the condition that they should be offered to all men, as a sufficient ground for their forgiveness, or a substitute for their punishment; and that they should *actually* prove the substitute for the punishment of all, who repent and believe.

This is the doctrine of atonement as standing by itself, and unconnected with any thing else. At the same time all those who have held this doctrine have also held that, in the mission of the Holy Spirit as the agent, and in the Truth of God as the means, of regeneration and sanctification, both of which were granted to men as the reward of the obedience and death of Christ, a broad and sure foundation was laid for the recovery of mankind to holiness and to God. In short, we believe, that the death of Christ lays a sufficient foundation, for saving the whole human family from the everlasting sin and misery of hell, and for raising them to the ever-increasing happiness and virtue of heaven; that none will fail of the salvation thus wrought out, but those who reject it; and that a multitude which no one can number, out of every kindred and nation and people and tongue, will actually escape that endless sin and misery, and partake of that ever increasing holiness and joy.

[S. E. Dwight's late Work.]

PASTORAL PRUDENCE.

The Christian pastor should be a man of prudence. By prudence, however, I do not mean that time-serving, man-fearing, earth-born policy, which in the desk keeps out of sight what are called the hard doctrine, and never has the rudeness to disquiet the sinner's conscience, and is so very polite and civil as never to utter the word *hell* without a humble apology, or to name the *prince of darkness* without turning him into a harmless eastern metaphor! Nor by ministerial prudence do I mean that cringing spirit, which never dares to look titled wickedness in the face—that aspen timidity which always says yes to the world, whatever it may dictate or propose; and which never troubles the gay, the rich, the great, the polite, with any of the unwelcome & old-fashioned topics of religion; or at any rate, not till they are just leaving the world, and want to be assured that such harmless and good-hearted people as they are, have nothing to fear. All this and more, which sometimes passes current under the imposing garb of prudence, deserves a very different name. It is a gross perversion both of the word and the thing.

Genuine ministerial prudence keeps back no important truth—listens to no compromise with sin—conveys at no fashionable vice—cringes before no lordly worldling—is never silent when it ought to speak; and never sits quaking in cowardly concealment, when the honor of religion calls for boldness and activity. But prudence is always the opposite of rashness, and inconsequence. It neither speaks nor acts till it has had time to deliberate. Its words being "fitted spoken," are like apples of gold in pictures of silver.

In rebuking transgression, it strives to conciliate and gain the offender. It disarms prejudice, inspires confidence, gains friends, and wards off the attacks of enemies. Ordinary talents, under the direction of prudence, will do more in the ministry than the greatest gifts without it. Indeed, without prudence, no Pastor can long be either useful or happy. [Dr. Humphrey's Sermon.]

REASON AND REVELATION.

Reason, which distinguishes man from the inferior animals, is not to be traduced; yet in fact it has done very little for the instruction of an ignorant and benighted world.

Reason ought to discover in every object of creation, in the hues of every flower and in the texture of every insect's wing, as well as in the orbs of light which fill the concave of heaven,—the manifest proofs of the eternal power and wisdom of God; yet rational man, in every age and country, has worshipped and served the creature more than the Creator. We are accustomed to reverence the masters of reason of ancient times; yet even they, like the illiterate, were gross idolaters, and either blindly or presumptuously dishonored the peerless majesty of the Godhead. And what has reason discovered of the issues of death, and of the regions which lie beyond the grave? What light has it thrown upon the darkness of the future; and what countenance of a dying sinner has it ever caused to beam with the joys of a sublime hope? Of the character of man, reason, after surveying the history of the world and dwelling upon the countless & hideous forms of crime, might indeed declare that it is debased and depraved;—but what could it say of the means of purifying and elevating that character, of renewing the faded image of virtue, of banishing from the earth crime and woe, & of rendering the different nations & individuals one brotherhood of love?

Reason, after contemplating the present ruinous consequences of guilt,—the disquietude of vice, the scorpion lash of conscience, and the exterminating sword of justice,—might indeed suggest the most fearful apprehensions in regard to the future punishment of crime; but what could it say of the method of forgiveness and restoration to the favor of the Lawgiver and Judge? What

could it know of that wondrous scheme of mercy, which pardons the guilty and yet maintains the honors of justice, and which in its accomplishment effects exhibits on the one hand the immaculate Son of God, by whom all things were created, dying as a sacrifice for sin upon a cross, in Judea, and on the other hand sinful man, redeemed and saved, transformed into the glorious image of Emanuel, and shining as the brightness of the firmament and as a resplendent star in heaven forever and ever?

Reason might discover, that we are infirm of purpose, the sport of temptation, driven about by the violence of headstrong passions! but what could it teach us of the renovating power and effectual aids of the Spirit of God?

Reason may prescribe the turpitude of vice & draw fine pictures of the beauty and glory of virtue; it may speak of the obligation of conforming to truth and of regarding the eternal fitness of things in order to escape the stings of self-reproach and to obtain the rewards of a self-approving mind. But the wise and learned moral discourses of reason are powerless, like the pale rays of the moon, which cannot be concentrated, so as to produce heat and kindle a blaze. It is necessary, that God should speak to man and make known the true principles and rules of virtue, and enforce obedience by his own tremendous authority, over-awing the pride of human passions by the terrors of his almighty arm, and attracting the heart by his boundless love and by the promise of bliss beyond conception and of glory without end.

It is the word of God, which comes with energy to the conscience and the heart. It is the word of God, which is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." It is the book of God, which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

President Allen's Sermon at Portland.

RELIGIOUS INTELLIGENCE.

From the New-York Observer.

LONDON RELIGIOUS TRACT SOCIETY.

This Society held its Twenty-Seventh Anniversary on Friday, the 12th of May. By the kindness of a friend, we are now able to present the following abstract of the Annual Report.

China.—In China the publications circulated by the agency of this Society, are found to be acceptable to many of the natives, and greatly assist the missionaries in their important labours. It appears to be a difficult thing to bring any number of Chinese together, for any length of time, for the purpose of hearing a sermon; the persons to whom the missionaries have access at Malacca, are busily employed in business during the day, and in gambling during the evening;—the only way in which the missionaries can obtain a hearing, is by visiting them at their own houses, and distributing sheet and other Tracts, which is frequently done.

In about one year there were distributed, either in Malacca or on board of vessels in the harbour, or sent to the countries and islands around, 14,100 Tracts, including a considerable number of the first Homily of the Church of England, translated by Dr. Morrison, and several hundreds of a Magazine published monthly by the Rev. Wm. Medhurst, of Batavia. Besides these, there must have been distributed upwards of 25,000 sheet Tracts, one of which is printed every fortnight. A large number of the above have been sent to Cochin China, through means of natives, who lately visited Malacca, and went to the missionaries, earnestly begging for books. On this subject the missionaries say, "When they first arrived in Malacca, they did not know where we lived; but they had obtained some books in their own country, and were told these came from Malacca. It would have afforded pleasure to the friends of missions to have seen these interesting heathen walking through the streets of Malacca, with a Tract or portion of the Scriptures in their hands, pointing to the book, and inquiring of those they met, if they could inform them where books of the same description might be obtained. When once they knew where we lived, they visited us every day while they remained at Malacca. Several hundred Tracts and some copies of the New Testament have also been sent into China by natives who were returning from those parts to their own country. Is there a believer in Christ Jesus who will not follow these Bibles and Tracts with his sincere prayers, that God may accompany them with the influence of his Holy Spirit? A large quantity of Malay and Tamil Tracts have also been circulated. We are happy to add that the Chinese, Malays, and Portuguese, have, in very many instances, called themselves and begged for books."

The Rev. Dr. Morrison, says the Report, has again embarked in his great enterprise, and the prayers of thousands follow him to the scene of his important labours. He has been instructed to draw upon your Treasurer for the grants which have been made; and the Committee rejoice in being united to such a coadjutor in the work of the Lord. In a letter received from him, he remarks, "Should I have to return to China, it will afford me much encouragement to have your aid in printing and distributing Religious Tracts at the Anglo-Chinese College and other places in the Archipelago. False opinions, disapproved to him who will not give his glory to graven images, and injurious to the souls of men, are widely disseminated, and from generation to generation, perpetuated by the Chinese press. I trust the Tract Society's Christian Chinese press will, by the divine blessing, stem the torrent of idolatry and wickedness, and introduce into these parched regions the waters of life."

EAST INDIES.—Calcutta.—The Secretary of this Society, in acknowledging former grants, remarks, "A more seasonable supply could not have been afforded; and since it is more blessed to give than receive, your pleasure will be heightened when you hear that your donation of paper is to us what a supply of provisions is to a besieged and starving garrison. I think we have not had a ream of paper on which to print, nor a shilling to purchase one; and such has been the unprecedented number of calls on the benevolent inhabitants of Calcutta, that we dared not plead on behalf of our Tract Society." Many thousands of Tracts have been distributed, which have been received with avidity by the natives, some of whom travel two, four, and six miles to obtain them. A grant of 100 reams of printing paper, and 24,000 English Tracts, has lately been forwarded to this Society.

At Benares, the ancient seat of Brahminical learning, and denominated the "Holy City," in which 8000 of the houses are occupied by Brahmins, Mr. Adams, the missionary, circulates Re-

PRISON DISCIPLINE SOCIETY.

Annual Report of the Board of Managers. Read at the Society's meeting in Boston, June 2, 1826.

The importance of this document ought to be secured by a wide circulation. The facts it embodies are of fundamental principles—their perspicuity of their arrangement—their simplicity and fullness—will cause it to be read wherever it goes. But without some interest on the part of those who have pledged themselves in the cause of "Improvement in the discipline of our prisons," it is to be feared that the value of the report will not carry it to the hands of those to whom it ought to be known; and that, many other treatises on the same subject, it will fall like water on the ground, not to be gathered up, but to be trodden under foot.

The reason we have for such an opinion, is simple this—that the subject is one, which, in the mass of the people have not been accustomed to regard as coming within their province of thought and active duty, but as surrendered to the exclusive discussion and management of legislators. So far as this prejudice prevails, there is no room to hope that any document, however valuable in itself, will be extensively circulated and read, without an effort on the part of those who understand the subject better.

It is true—and the fact, though painful, is not unaccountable—that most of what has been written on the subject, has been addressed to the high orders in society—to men of literature, or of distinction in civil life;—and the style of discussion has been such, as is little adapted to enlighten and affect that part of community from which all power in civil affairs derives its origin. Hence the ignorance and the unavoidable indifference that prevail in society, in regard to one of the most appalling evils that afflict our country.

We have not unfrequently heard the inquiry—"Of what use can Prison Discipline Societies possibly be? Do not our Rulers know their duty? and have they not the power to remedy evils, if they exist, or to provide against such as may arise, by new enactments?"—It is the object of such Societies to diffuse a degree of information, & create an amount of feeling throughout the community, which shall exert a salutary influence on all who occupy high places;—to enlighten the mind of every man, however humble his sphere of action;—and to direct his modicum of talent, and all that is humane in his disposition, to the accomplishment of a revolution in the management of our Penitentiaries and prisons, that shall be honorable to the nation, and conducive to the interest and happiness of every individual.

More good, we venture to affirm, has already been done by the establishment of the "Prison Discipline Society" of Boston, than by a score of labored Essays on Penal Jurisprudence, which have found their way only into the libraries of the Literati, and formed the theme of private discussion in small circles of theoretical philanthropists. Not that we are disposed to undervalue the labors of any man, whose professional duties, or benevolent heart, may have moved his pen on so important a subject;—for how those labors may have contributed to the formation of this Society, we are incompetent to decide; but it may be said with confidence, that all those labors must have been wholly unavailing, as to any practical results, without the interposition of such associations as that which has given birth to the Report before us.

When we heard this report read, it was with emotions which we shall not attempt to describe; and we have reason to believe that such emotions were not peculiar to ourselves. Since we have read it, somewhat at our leisure, those strong emotions have settled down into a firm conviction, that no man in the community is at liberty to rest, till the evils of our prisons are remedied. These evils are great. They are not irremediable. It requires nothing but the united voice of the great body of the people, and their cheerful co-operation, to convert those nurseries of crime—those hot-beds of vice—into schools of reformation and virtue.

We can give but a bare outline of the Report. The Introduction notices appropriately the loss sustained by the Society, in the removal of Dea. Salisbury and Mr. Chamberlain, who were among its earliest and firmest supporters. The principles and facts developed concerning Prison Discipline, are arranged under four heads—the construction of prisons—rules and regulations—progress of crime, with some of the causes of it, including the evils of the penitentiary system;—remedy for these evils.

Points that require attention in the construction of prisons, are, security, solitary confinement at night, inspection, ventilation, light, cleanliness, instruction and sickness.

"Rules and Regulations," relate to a thorough cleansing of the convicts when they enter the prison; to classification, clothing, diet, employment, mode and power of punishment, and government.

The progress of crime is stated not to have exceeded, so far as has sometimes been represented, the increase of population. But its progress is alarming, and is traced to several obvious causes—the degraded character of the colored population—crowded night-rooms—the daily tasks of prisoners—the inadequate support of subordinate officers—and the want of moral and religious instruction.

The remedy of these evils, is obviously the removal of their causes—and to this nothing is more important than the character of the immediate superintendent. The Report then closes with a brief history of the Society—its objects, its receipts, and the principles that have governed its Managers in the plan of proceedings they have adopted.

On all these subjects, facts are brought forward for illustration which cannot fail to carry such a conviction to the mind of every candid reader, as the writer designed to produce. They are facts, which have evidently been collected with great care—investigated with patience and caution—and admit of no denial. The reasonings founded upon them are clear and convincing. The spirit that pervades the whole, is the spirit of a man, a philanthropist, and a Christian. Nothing is proposed to be done, except in the temper of Him who came from heaven to throw open prison doors, and in consonance with those principles on

which God is proceeding to reconcile a revolted world to himself. Nothing is expected to be done, but by the blessing of God on such instrumentalities as his authority has ordained.

If we are charged with enthusiasm, so be it; but we not only hope—we believe, that ere long our prisons will become seminaries of virtue and useful knowledge;—that they will exhibit numerous trophies of the omnipotence of divine grace;—that there will come forth from them multitudes, who, constrained by the love of Christ, will consecrate themselves to doing good, with a zeal proportioned to their former activity in doing evil; and we ground this confidence on that providence of God which at the present day is so eminently causing the wrath of man to praise him, and which is exciting so powerful an interest in the bosoms of his friends, in behalf of the wretched outcasts of society. The spirit of God may descend on our Prisons; their inmates may leap for joy, at relief from heavier chains than human courts put on them. We say this may be—it has been—it certainly will be again—and that, in proportion as the real friends of God and man abound in their prayers, and in corresponding efforts to accomplish the end. Let the Prison Discipline Society be encouraged—let it be aided by the prayers and contributions of all who pray for the peace of Jerusalem—let other Societies be formed on the same holy and elevated principles in other states and in other countries—and we cannot doubt that angels will rejoice, and that God will be glorified.

MORE GREEK YOUTH.

In the *Romulus*, Capt. Allen, which arrived here last Saturday from Smyrna, which place she left on the 7th of April, came passengers three Greek youth, viz. *Gregory Perdicari*, 22 years of age, *Nicholas Vlasopolos*, 21, and *Nicholas Z. Prassas*, 16. The first is from Berea, the second from Ithaca, and the third from Mt. Olympus.

Perdicari has known by experience, something of the calamities of war. At the capture of Nausa (9 miles from Berea) in April 1821, two of his brothers-in-law were killed, and his mother, two brothers and 4 sisters, were taken by the Turks; but their freedom was afterwards purchased by some of their friends. Perdicari & his father, comprising the remainder of the family, escaped to the mountains—since which time his eyes never have been cheered with the sight of any one of them—Ithaca being under English protection, the immediate friends of Vlasopolos have suffered comparatively little.—The father of Prassas, a short time before the breaking out of the revolution, removed his family to Smyrna, where they have remained ever since.

Perdicari, as we learn by a letter of introduction to one of the Editors from Professor King, speaks five different languages including the English, in which he is tolerably versed. "He was with me and Mr. Fisk at Jerusalem, and we felt a great deal of interest in him." He is indeed a fine young man—very intelligent—and every way worthy of Greece in her better days. The same may be said of the other two; and of all, so far as we know, who have arrived in this country from Greece for the purpose of education. Including the three above mentioned, the whole number is eleven. Photius Kavasas and Anastatius Karavelles arrived in Feb 1823, and are now at Amherst Academy. Stephano and Pantoleon Galati arrived in Oct. 1824—the former is a member of Yale College, and the latter is engaged in the preparatory studies at New Haven. Constantino and Pandias Ralli, Nicholas Petrokokino and Alessandro Paspatis, arrived in May 1825: the first is a member of Amherst College, the second of Munson Academy, the third of Amherst College, and the fourth of Amherst Academy.

The influence which these young men will exert on returning to their native land, it is delightful to contemplate. One of them at least gives evidence of piety; and all are youth of the fairest promise.

For the Recorder & Telegraph.

PROFANATION OF THE SABBATH.

Messrs. Editors,—I wish, through your paper, to propose to the solemn and prayerful consideration and decision of those citizens of Boston who believe in the perpetual obligation of the fourth commandment, the inquiry, whether it is consistent with a proper observance of the Sabbath, to bring to the city and distribute milk on that holy day.—The answer will, of course, be in the negative, unless the doing so is to be regarded as a work of necessity or mercy. That it is a work of mercy will not be maintained, for it is a part of the regular business of a portion of our citizens, from which they in a measure derive their support, and not an act of charity. And that it is a work of necessity, cannot, it is apprehended, be maintained, for it is a fact, that the majority of our citizens till within a few years, and some of them till the present time, have received their milk, to be used on Sunday, on Saturday evening. And cannot we do what our predecessors have done, and what others now do? It is said, that to preserve milk fit for use on the following day in the summer, it must be "acidified" as it is termed, and this subject is inconvenient? But shall we, to avoid a little inconvenience, be guilty ourselves, and contribute to the guilt of others, of a violation of an express command of God, and of thus promoting in the community a disregard, not to say the ultimate subversion, of a divine institution to which, more than to any other means, we are indebted for our distinguished domestic, and social, and civil, as well as for our invaluable religious blessings? This inquiry suggests another, of which also I request a serious and prayerful consideration and decision. It is wrong in those who supply our citizens with this article, to bring it into the city and distribute it on the Sabbath, is it not wrong in us to receive it on that day, or to receive a supply for the Sabbath on the preceding day from those who bring it to others on Sunday morning? Shall we not by doing so become "partakers of other men's sins?" Is it asked what shall we do? Kindly propose to those who have heretofore supplied you or others with milk on Sabbath morning, the alternative of ceasing the practice, or losing your custom. If they decide to continue the practice, discontinue them, and obtain your supplies in future from some one who does not in this way profane the Sabbath. Some such milk-men there still are, a portion of whom at least are conscientious on this subject; but who, if the friends of the Sabbath in this city will not generally and perseveringly countenance and support their practice, must soon either violate their consciences or relinquish this branch of their business. Can there be any question as to the course which the friends of the Sabbath ought to pursue? It is not, Messrs. Editors, my intention to dictate; I would merely propose the subject, which I deem of vital importance, to the consideration and decision of each individual, as he must answer in relation to it at the bar of Christ. If any are in doubt, let them remember that "wise direction," in doubtful matters, let that course be taken which is clearly a safe one."

If the views suggested in these remarks should meet the approbation of the editors of other papers published in this city, it is hoped they will direct the attention of their readers to the subject. Would those among us of different denominations, who are desirous to preserve in the community a regard for the Sabbath, generally pursue the course, in relation to this matter, which it seems to me, their principles require, they would, there is reason to hope, give tone to the feelings and practice of our citizens generally, in regard to it, which would be most salutary in its character and tendency. And is it not their duty to attempt this?

We learn from the New York Religious Chronicle, that Mr. and Mrs. Stewart arrived at London from the Sandwich Islands, on the 5th of April, and were received by the London Missionary Society, with every mark of attention and respect. Mrs. Stewart had been unable to leave her bed for some weeks before landing, but regained her strength with surprising rapidity after coming on shore, so that within a few days she was able to ride not less than 26 miles at once without injury. Mr. S. resided at the time of writing, in the vicinity of London, and from the favorable prospects of his lady's recovery, anticipated being able to sail for New York at an early date. Their friends will look for them in two or three weeks.—*Conn. Journal.*

For the Recorder & Telegraph.

The Ordination of the Rev. PARSONS COOK over the Second Church and Society in West Newbury, on the 21st inst. The exercises were as follows: Introductory Prayer by Rev. Mr. Sweet of Palmer; Sermon by Rev. Dr. Woodbridge of Haddley; Consecrating Prayer by Rev. Mr. Vail of Brimfield; Charge by Rev. Mr. Ely of Munson; Right Hand of Fellowship and Concluding Prayer by Rev. Mr. Grider of Williamstown. The sermon was founded on Jer. 1st 17. "Thou therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." Its leading object was to exhibit the nature and importance of courage, as a ministerial qualification. Few ordination sermons, either in point of talent or the interest excited, will rank higher than this. Or if it is invidious to draw such comparisons, we will compare the preacher with himself. For we deem it a sufficient evidence of his merit, to say that it was one of his happiest efforts. The subject is in itself very interesting and important; but it is more so by the temporary "spirit of the times," and by its being seldom discussed. Those who witnessed the delivery of the sermon, will conceive it a just remark, that itself was a fair specimen of the courage it inculcated. All the other exercises were of the first order, appropriate and impressive. The address at the laying of the Corner-stone of the Meeting-house, after the ordination, by Rev. Mr. Vail, deserves to be mentioned in terms of high commendation. But as these productions are all to be published, the public will have opportunity to decide for themselves. It was stated by numbers who were competent judges, that they never attended an ordination with greater interest. The circumstances attending the ordination, the ordination itself, doubt, added much to the interest of the services. The fact that a new society had been formed embracing so large a population, and with strength sufficient to settle a minister and build a large and elegant meeting-house, on ground which five years before was comparatively a desert, was one of novel occurrence in New England, and one which calculated to gladden the hearts of the friends of Zion. But independent of these considerations, the intrinsic merit of the performances will ensure them a reading from every one into whose hands they fall. And the sermon especially is worthy the perusal of every minister of the Gospel.

ORDINATIONS.

Ordained, as Pastor of the First Church in West Newbury, June 21st, Rev. HENRY C. WRIGHT. Introductory Prayer by Rev. Mr. Kimball of Ipswich; Sermon by Rev. Mr. Withington of Newbury; Consecrating Prayer by Rev. Dr. Dana of Newburyport; Charge by Rev. Mr. Milne of Newbury; Right Hand of Fellowship by Rev. Mr. Dimmock of Newburyport; Concluding Prayer by Rev. Mr. Milton of Newburyport.—*Comm.*

Ordination.—At Ludlow, Vt. on Tuesday June 16th, 1826, Mr. JOS. FREEMAN was ordained as an Evangelist. Ordained at Ipswich, Rev. DANIEL FITZ, colleague with the Rev. Dr. Dana. Sermon by Rev. Dr. Dana of Newburyport. At Berwick, Rev. JOSEPH GILPATRICK.

POLITICAL AND OCCASIONAL.

FALL OF MISSOULONGHI. We here give another version of the fall of Missolonghi. Ancona is Italy.

Ancona, May 8.—What melancholy and afflicting news! I hear, on my arrival at Ancona, that Missolonghi no longer exists! I am overwhelmed, annihilated! I arrive full of hope, and find that all is over! That population of heroes is no more. The following are the particulars. No positive facts, which I have been able to collect:

On the 15th April, the Greek fleet had an engagement with the Turkish squadron; the combat was terrible—the Greeks had the advantage, yet it was not so decisive as to enable them entirely to drive away the Turks, and throw provisions into the sea. On the 16th, the Turks, and their fresh divisions, renewed the combat. Ibrahim, wearied out by so many fruitless attacks, which he had sustained such severe losses, directed his attention to prevent the arrival of supplies sent in small vessels from Zante.

On the 16th, all communications were cut off by means of rafts and flat bottomed boats armed with heavy artillery. Food and provisions were sent in by the sea. But the Porto Soro could not arrive, the besieged, who maintained themselves only by means of the few supplies which they daily received, began to be in the most deplorable situation. On the 17th and 18th, several women, children and old men, died of hunger. On the 19th the evil increased. Notwithstanding the horrors of this situation, the only thought of surrendering, all still placed their hopes on the fleet; but every one prepared to sacrifice his life. Several parts of the town were selected to receive the women, the children, and the aged, and every preparation, was made to blow up the place. On the 21st and 22nd no prayers were performed, several parts of the town were undermined, & the inhabitants determined that all those who could not be able to maintain, as well as the wounded, the women and children, should bury themselves by springing the mines. On the 21st and 22nd Missolonghi again attacked the Turkish fleet, but what could a number of little vessels do against six ships of the line, eight or ten frigates, and ninety other vessels which had the advantage of the wind. All their efforts were useless: it was impossible to get a vessel laden with provisions into the town, and the Greek fleet in vain lost its best vessels, exposed to the fire of the large Turkish men of war. The unfortunate besieged, seeing their last hopes vanish, thought only of executing their heroic project. Every thing was prepared for the great sacrifice: the women and children were placed in the mines, and some of the most intrepid old men proceeded to set fire to the mines the moment the signal should be given. The men who were still able to carry arms resolved to make a sally, to force their way through Ibrahim's army, to join their brethren, and revenge, if possible, the women and children whom they abandoned to death. About 2000 were collected to execute this design, 130 or 140 men remained in the town, and retired into a house, which they converted into a fortress.

On the 23d, in the evening, their departure took place, and at the same moment the frightful volcano blew up the population, which was reduced to 6000 souls.—The Turks, who had entered the town, found only ruins and dead bodies; however they found the women and children in the house, defended themselves the whole day, making a great carnage of the Egyptians. At length, exhausted by fatigue and want of food, they blew themselves up at the moment when the Turks were going to take them.

A vessel arrived at Trieste in 36 days from Alexandria, in Egypt, reports that a division of the Greek fleet of Hydra, had made in the month of March a landing at Beirut, Syria and carried off 3,000,000 of piasters. \$200,000. The Greeks intended a similar attack on Syria, but were hindered by the contrary winds. The terror spread by this enterprise had extended to Egypt."

P. S. By an arrival at New-York bringing Paris papers to May 25th, the capture of Missolonghi is confirmed. The loss of the Turks is said to have been immense. The account above given, appears to be substantially correct. Great exertions are making in behalf of the Greeks almost throughout Europe.

A letter from Professor KING to one of the Editors of the Recorder and Telegraph, dated Smyrna, March 29th, 1826, contains the following: "I send you an extract which I took from an Hydra paper of the 12th inst. [our 12th]. It is an account of a division of the Greek fleet of Hydra, who offered them money and safety, in case they would surrender. [Here follows the Greek—which is thus translated.] "The people of Missolonghi answered, 'That they chose to take for their tomb their native soil, and their children, dying gloriously for it and for the faith, rather than becoming inglorious slaves and traitors to another place and spend Egyptian gold: that the ground which had been kneaded with Egyptian blood, with blood alone was to be bought, and not with money.' "Perhaps no place in the world has stood out such a siege as that at Missolonghi."

By the Greek youth mentioned in the foregoing column, we have received several numbers of the Friend of the Laws, published at Hydra, National Gazette of Greece, published at Napoli di Romania, and the Greek Chronicle, published at Missolonghi. The dates are not very recent—some of them being later than March 12. A few extracts, however, will not be thought amiss, in the translation of which, we have been assisted by Gregory Perdicari.

NAPOLE, Feb. 16, 1826.—Two officers from Missolonghi came here for provisions and ammunition. The President determined to sell without delay every kind of Turkish property, fruit, molasses, &c., which would serve for the benefit of Missolonghi, to the amount of \$30,000. The following address was made by the first Secretary to the officers from Missolonghi:

"Heroes, The present government of Greece, and all the nation, know all the brave deeds you have done this year, for the preservation of Missolonghi. You and your companions have fulfilled the duty which you owed to your country: you have suffered hunger, nakedness, and deprivations every kind, and death itself; and all this to preserve Missolonghi. You have moistened that holy soil with your blood. The whole nation is indebted to the defenders of Missolonghi. They can never thank you enough. Your deeds of valor are unexampled;—history will preserve your names forever. Every page of that history will be considered as if written with your blood. The nation will give you every possible relief."

The officers returned to Missolonghi. On the 23d of the same month, there was a great battle there, in consequence of a sally made by the Greeks upon the army of Ibrahim, which then consisted of 16,000 regulars, besides irregular troops. A Greek captive who escaped from Mothone, states that 35 Turkish ships arrived there after the battle, from Palapa, bringing 1600 wounded soldiers of Ibrahim, and 3000 in taken that one of the best officers had been killed. The ships were intended to carry back as many troops from that city as were equal to the number brought. The troops refused to go—in the tumult which was created, the captive escaped.

India.—The ratification of the Furman and British treaty was signed on the 3rd of January. A report is in circulation, that the war has since been renewed, under circumstances very unfavorable to the English.

PORTUGAL. We have seen a letter from Lisbon of the 12th of May, which states that, owing to the extreme dryness of the season, the grain crops had entirely failed, and that it was calculated the supply of wheat on hand was only sufficient for three months consumption. [N. Y. Mer. Adc.]

INSURRECTION IN BRAZIL. Letters from Para to the 8th of May, were received yesterday, via Barbados and Hartford. They state that an insurrection had broken out at Cameta, a place about 150 miles from Para up the Amazon, where upwards of 500 men had enlisted, and committed some excesses. A letter of the 8th says, the expedition sent to quell the insurgents at Cameta, has been entirely defeated, with the loss of its artillery, and more than 40 wounded. The latter have arrived here. This business, which was at first thought unimportant, begins to assume a serious aspect. An embargo has been laid on the President's fleet to fitting out a brig of 16 guns, with several smaller vessels, including a New-York schooner, and declares his intention of destroying the town in case of further resistance. [N. Y. Mer. Adc.]

MEXICO.—The Mobile Commercial Register of the 2nd inst. announces the arrival at that port of the brig Emily which sailed from Vera Cruz on the 18th May. We learn by Capt. Cava (vay) that the editors of the Yellow Fever was raging with great violence; and that the deaths had for some time averaged about 100 a day. Those who were attacked generally survived only 12 to 14 hours. Com. Porter arrived on the 16th, and it was understood he was dissatisfied with the prospects in the Mexican service, and determined to return very shortly to the U. States, and that he has taken his passage for that purpose, in a brig to sail in 2 weeks. The officers of the Mexican Men of War in Port had nearly all left the service in disgust, and about 150 of the seamen had sailed for the U. States. Capt. C. represents the country as being almost in a state of anarchy. [N. Y. Mer. Adc.]

SUMMARY. Cherokee and Osage.—It appears that very hostile feelings are entertained between the Osages and Cherokees of the Arkansas; and that a war which was on the point of breaking out between them, was delayed for three months only by the intervention of Col. Arisclike. In the mean time an Agent will be appointed for the Osages, in the place of Col. McNair deceased, who, it is hoped, will be able to influence them to make the restitution demanded by the Cherokees.

Five white persons were recently murdered on the Red River, supposed to be by the Pawnees. A party of 30 or 40 citizens had gone out in quest of them.

Five distinct treaties are soon to be made with the Indians, by the authority of Congress—namely, at Green Bay, at Lake Superior, in Indiana, and with the Chetaw and Chickasaw tribes.

A St. Louis paper of June 1, states that the extraordinary rise of water up the Missouri, had destroyed a great part of the houses, boats, and other property belonging to the French traders on the river.

At the Mandan villages, the water rose 17 feet perpendicularly, in a few hours, and at the Arikara towns, 15 feet in two hours only.—Such was its rapidity, that every thing on the low banks was either swept away or entirely inundated. A band of the Sioux were encamped some distance below the Arikaras, when the water suddenly coming upon them, between, and 70 of their number, men, women and children, perished in its bosom.

The yearly meeting of the Society of Friends for New England was held week before last, at Newport, R. I. We understand that \$1000 were raised by subscription, to aid in colonizing the slaves who have fallen by inheritance into the hands of members of the society, in North Carolina, where the trade of slaves is prohibited unless they are sent out of the state.

The great distress among the laboring classes of England, Ireland, and Scotland, has induced several respectable and benevolent gentlemen in New-York to call a public meeting of citizens interested in their behalf, to devise some measures for their relief.

A Grand Explosion.—To answer a double purpose of celebrating the anniversary of our independence, and making improvements, some of the citizens of Ulster county, N. Y., intend to charge a large rock with two thousand pounds of gun powder, and it is expected that the report of the explosion will be heard over a great part of the New England States. Soil is said.

NEIGHBORHOOD.—The house and barn of Cornelius Hagerty, of Fairview township, Erie county, Penna., were destroyed last night by fire, which consumed all his neighbor's to the number of 57 with about twenty-five teams, turned out next day, and put up a House for him.

The annual Sheep Shearing Festival at Nantucket was held on Tuesday last. The number of sheep collected within a single enclosure, preparatory to their being distributed among their several owners according to their ear marks, for shearing, was about 1600.

A single man four times a day from the Marlborough House to Eaton's in Dorchester, through S. Boston. An hourly run from the City Tavern to the "Sun" on Charleston, Neck.

Pleasing Information.—We learn from all quarters that the earth is saturated with moisture, and as heat has succeeded to the rain, the prospect of the second crop of hay is promising.

A Fast was held at the West Barnstable Meeting House on Monday last, at which prayer were offered up for speedy showers to moisten our parched earth. We were favoured with gentle rains yesterday.—*Barnstable Gaz.* 21st inst.

A Baltimore paper of the 21st says, a load of fine white Wheat, of the new crop has already been sold in this market, at \$1.10. The new crop is now general, as high up the Bay as Cecil county.

Some Peaches were ripe at Charleston, S. C. on the 10th inst. Earlier than ever known before.

Alligators of a large size have appeared in the waters of North Carolina, and show themselves near the swamps. They have been seen with their heads half length, which expanded jaws seemed capacious enough to receive a full grown boy.

From 18th to 21st inst. not a vessel, as we can learn, passed our Light, outward, the wind having invariably blown down from the E. with a heavy sea, and weather thick. On Sunday, the wind got round to S. W. and back to S. E. A large fleet of vessels went to sea, during the forenoon.

Admiral COFFIN arrived in Boston, his native town, on Saturday last. The Captain and passengers of the ship Silas Richards, at New York from Liverpool, saw the Sea Serpent, (60 feet in length) on the Grand Bank: it was steering to the Eastward. The N. Y. Gazette, heretofore a skeptic, is now convinced.

Lightning.—Near Washington, (Ken.) Mr. Isaac Middleton, who had been shelter under a tree, was struck by lightning, all his clothes were torn to "lint," and weather. Nothing was left on his person but the waistband of his pantaloons. Mr. M. was found insensible, but was resuscitated. His preservation is attributed to the heavy rain with which he was wet.

At Addison, Vt. on the 10th inst. Jas. M'Low, was killed by lightning while shutting a window—His friends, on entering that a few moments afterwards, found him standing erect with his clothes on fire.

was struck by lightning, when 60 persons were in it. Many were struck down, but none essentially harmed. The School-house was also struck.

The Small Pox has made its appearance in Glensbury in Connecticut. Several persons have been attacked, and many persons exposed to the disease. It is said to have been brought by a coloured man from New York.

Melancholy.—We understand that a sail boat, with three men in it, struck against the Chain Pier yesterday afternoon, and immediately sunk: two of the men were taken up after remaining in the water for some time, and the other was drowned.—*New-Yorkport Press.*

Somersetshire.—On Sunday night the 4th inst. John Henderson, of Charlton, Cheshire county, (Penn.) rose in his sleep, and jumped out of the garret window, on a hard pavement, a distance of twenty feet; his thigh and arm were broken, and many parts of his body severely lacerated—little hope is entertained of his life.

At Cattawissa township, Pennsylvania, a young man named Hiram Clever, and a mulatto man, lost their lives in a well. It is said their deaths were occasioned by foul air, although the well was new and had never been entered. [Not properly full air—but carbonic acid gas; which will not support respiration.]

At the late circuit in Tompkins county, N. Y. two suits were brought for breaches of the marriage promise. In one case the deceased fair recovered 500 dollars, and in the other 100. At the same court, a faithful man was indicted in \$250 for seducing the girl whose affection he had won.

Two men were examined at Alexandria, (D. C.) on the 21st inst. charged with having kidnapped and sold a negro boy by the name of Scott. Thomas Smoot, the principal, was committed to jail, and Wm. White, being only accessory, was permitted to find bail in the sum of \$300, for his appearance at the next term of the Circuit Court. Smoot was master of a small schooner, called the Independence, and White a sailor in his employ.

On Friday last, Mr. Gilbert of Troy, was tried at New-York, on an indictment for the Murder of his Wife, who had left him, and he pursued, and found on the lip of another. The plea set up was derangement or aberration of mind, and he was found NOT GUILTY.

In the State of New-York four persons have been fined \$10 each, for a riot and riding scoundrelly at a wedding. What is "riding scoundrelly?"—N. Y. Eve. Post.

Outrage upon the Press.—The Observer, published at York, (U. C.) states that a number of boys, and children of a larger growth, have, in the broad face of day, entered the printing office of the Colonial Advocate, and broken up the forms, scattered the types, and deposited a part of them in the bottom of the bay.

TO CORRESPONDENTS. We have received another communication from "Observer" of Concord. It is well done—but the universal opinion is, so far as we have heard, [we must however except "No Friend to Hypocrisy"] that he completely made out his case before. There is no need of additions—unless in explanation of what he had remarked relative to persons signing off to the Baptists, viz.

"In the course of the last spring, I myself asked some of the people of this town, where they paid their taxes, and thereupon was, that they had paid it in this town, and did not intend to again,—that they should pay to the Baptists this year. Upon late inquiry of the same persons, they have informed me, that being ignorant of the time by which certificates must be filed in, at the Town Clerk's office for this year, they neglected it until it was too late,—which they very much regretted."

MARRIAGES.

In Boston, Mr. Stephen Rhodes to Miss Abigail B., daughter of the late Capt. Wm. Ward; Mr. Wm. D. Emery to Miss Harriet E. Pratt.

In Dorchester, Mr. James Townsend, of Framingham, to Miss Sarah Kellum.—In Charlestown, Doct. E. H. Bartlett, of Duxbury, to Miss Caroline D. Edes.—In Roxbury, Mr. Eben. Bailey, jr. to Miss Elizabeth F. Richards.—In Quincy, Mr. Charles Drew, jr. to Miss Hannah. In Salem, Mr. Ebenezer K. Latham to Miss Jane Shillaber.—In Haverhill, Mr. Timothy J. Goodrich to Miss Mary D. Warholer.—In Newburyport, Mr. George Fitz to Miss Lucy Ann Leslie.—In Waltham, by Rev. Sewall Harding, Mr. Wm. Davis, of Watertown, to Miss Marion W. C. Andrews.—In Nantucket, George W. Smith to Miss Mary F. Russell.—In Bridge water, by Rev. Mr. Gay, Alpheus Leach, jr. to Miss Elizabeth C. Mitchell.

In New-York city, Mr. Edward B. Emmons, of Boston, to Miss Julia T. Crane.

DEATHS.

In Boston, Mr. Walter Easton, a native of Ireland, aged 26; George Webb, youngest son of Mr. Henry H. Barton; Mrs. Elizabeth Parker, wife of Samuel D. Parker, Esq. 42; Mrs. Sarah Pierce, relict of the late Capt. Joseph P. 65; Mr. John McNamara, 34; Mr. Abel Priest, 32; Mrs. Susan Cathwright, 36; Mr. Joel Harrington, 43; Miss Clara L. Jones, 28; Miss Nabby Fife, 43; Mr. Francis W. Child, 38; Mrs. Deborah Richards, 43; Mrs. Maria Haven, 21, daughter of John H. Esq. of Portsmouth; Mr. James Crawley, in South Boston, Miss Mary D. Whittemore, only daughter of Mr. Nathaniel W. 16.

In Charlestown, Mr. Jacob Felt, 40; Capt. Thomas Norton, 45.—In Cambridge, Mr. John Whitman, 43.—In Cambridgeport, Mr. John Green, 67.—In Medford, Charles Todd, son of Mr. Henry Porter, 1.—In Dighton, Hon. Wm. Baylies, 82.—In Newton, Mrs. Esther Knapp, 48.—In Gloucester, Mrs. Mary Somes, wife of Mr. John S. 33.—In Chelsea, John Henry, youngest son of Joel Adams, Esq. 4.—In Wareham, Capt. Benjamin Briggs, 73.—In Hingham, Mass. Maj. Moses Mandell, 75, a soldier of the revolution.—In Pembroke, Mr. Edward Smith, 73.—In Newport, Anthony Dixon, Esq. 68.—In Nantucket, Mrs. Elizabeth Coffin, widow of Mr. Almer C. 75.—In Oxford, Col. Sylvanus Larned, 66; Samuel Hartwell, Esq. 71.—In Plymouth, Mr. Philmore Robbins.—In Stockbridge, Mr. John Coor, 62.—In Franklin, 23d inst., Mrs. Maria Rawie of Cape, Seneca Hills, 25.

In Windsor, Vt. Miss Laura Jacobs, daughter of the late Hon. Stephen J. 45.—In Fairhaven, Vt. Joel Hamilton, Esq. formerly of Brookfield, Mass. 67.—In Providence, R. I. Capt. Richard Marvin, 77, a revolutionary officer.

Of the consumption in New-Gloucester, on the 13th inst. Mrs. ANNA T. NIXON, wife of Mr. Nathan T. Nixon, an amiable daughter and child of Rev. Levi Nelson of Litchon, Conn. in the 20th year of her age. How soon have ended the hopes of her bereaved friends, that she would long live to be a source of joy to them, and of usefulness to many of her fellow creatures! For several years, she had been a subject of the convicting influences of the Holy Spirit. The great distress of her mind, however, kept her from announcing a hope, that she had passed from death into life. But her steady belief in the rectitude of the divine government, her uniform patience through the whole of her distressing

POETRY.

For the Recorder & Telegraph.
ON THE DEATH OF REV. PLINY FISK,
MISSIONARY TO PALESTINE.

How beautiful it is for man to die
Upon the walls of Zion! to be called,
Like a watch-woman and weary sentinel,
To put his armor off, and rest—in Heaven—
The sun was setting on Jerusalem.
The deep blue sky had not a cloud, and light
Was pouring on the dome of Omar's mosque,
Like molten silver. Every thing was fair;
And beauty hung upon the taints of fate,
Like a griefed spirit, lingering ere she gave
Her wing to air, for Heaven. The crowds of men
Were in the busy streets, and nothing loomed
Like woe or suffering, save one small train
Bearing the dead to burial. It passed by,
And left no trace upon the busy throng.
The sun was just as beautiful; the shout
Of joyous revelry, and the low hum
Of stirring thousands rose as constantly;
Life looked as winning; and the earth and sky,
And every thing, seem'd strangely left to make
A contrast to that comment upon life.
How wonderful it is that human pride
Can pass that touching moral as it does;
Pass it so frequently, in all the force
Of beautiful and simple eloquence,
And learn no lesson! They here on the dead
With the slow step of sorrow, troubled not
By the rude multitude, save here and there
A look of vague inquiry, or a curse
Half-mutter'd by some haughty Turk whose slave
Had touch'd the tassel of the Christian's pall.
And Israel too pass'd on—the trampled Jew!
Israel!—who made Jerusalem a throne
For the world-wide—pass'd on as carelessly;
Giving no look of interest to tell
The shrouded dead was anything to them.
Oh that they would be gather'd as a brood
In gather'd by a parent's quest wings!—
They laid him down with strangers; for his home
Was with the setting sun, and they who stood
And look'd so trustfully upon his grave,
Were not his kindred; but they found him there,
And lov'd him for his ministry of Christ.
He had died young. But there are silver'd heads,
Whose race of duty is less nobly run.
His heart was with Jerusalem; and strong
As was a mother's love, and the deep chords
Religion always makes so beautiful,
He flung them from him in his eager race,
And sought the broken people of his God,
To preach to them of Jesus.

There was one,
Who was his friend and helper. One who went
And knelt beside him at the sepulchre
Where Jesus slept, to pray for Israel.
They had one spirit, and their hearts were knit
With more than human love. God call'd him home.
And he of whom I speak stood up alone,
And in his broken-heartedness wrought on,
Until his Master call'd him.
Oh is it not a noble thing to die
As die the Christian with his armor on!—
What is the hero's valor, tho' it blast
Ring with the mastery of a world, to this!—
What are the searching victories of mind—
The love of vanquish'd ages—What are all
The triumphs of proud humanity,
To the short history of him who made
His sepulchre beside the King of kings!

MISCELLANY.

SOME ACCOUNT OF THE FAMILY OF THE
NARROW-SOULS; THEIR ORIGIN AND MAN-
NERS.

An Allegory.
Mr. Narrow-soul, the father of the family, was the immediate descendant of Mr. Love-sell and Mrs. Save-all. Though an only son, he had not the advantage of a liberal education. As his mother had a particular aversion to public Seminaries, she often used to say, that it would cost more to maintain one child at a boarding-school than to bring up three at home; whatever they might learn at those places, they were never taught the use of money; which, in her estimation, was of more importance than all the learning in the world; besides this, she insisted upon it, that their heads were filled with notions which made them unfit for business, and that they acquired habits of extravagance under the idea of liberality, which were extremely prejudicial to their interests.

Thus circumstanced, poor Narrow-soul had no opportunity of obtaining any useful knowledge, beyond what he could pick up at a little day-school in the neighbourhood; add to this, that he had naturally a very great aversion to reading, in which disposition he was unhappily encouraged by both parents; for it was grown into a proverb, that people would never get forward in the world who were always poring over books, excepting only those books which were necessary in keeping accounts; and these, they admitted, could not be inspected too often, or examined too closely.

When Narrow-soul arrived at years of maturity, it so happened, that he fell in love with Patty zeal. She was the eldest daughter of Superstition, a descendant of the ancient family of the Bigots, who, for many years, made no objection to the match; only his mother was rather fearful, lest the object of his attachment, who was of a quick and lively turn, should lead him into expenses, which were not quite compatible with her views of economy. She did not, however, oppose the union, which accordingly took place, and proved the source of a numerous progeny.

Their descendants have also multiplied to that degree, that there are few families which may not be traced to one or other of them, though they are seldom willing to own the extraction. They are indeed of various denominations, and called by different names; yet a family likeness may be observed in them all. They particularly resemble old Love-sell; and those who possessed an intimate acquaintance with that gentleman, would find no difficulty in discovering the lineaments of his face in his numerous posterity.

Though descended from the same original stock, they are often at variance with one another, as they are divided into distinct classes or tribes, who regard each other with the greatest antipathy; so that the world has frequently been disturbed, and whole nations desolated, through the attempts that have been made by one or other of the tribes to exterminate the rest.

Some, perhaps, may be ready to inquire what religious sentiments they profess. It would be very difficult to give a satisfactory answer to this question, since it might easily be proved, that there is no sentiment in religion, either true or false, which has not been fiercely contended for by their tribes. It may be remarked, however, that let the particular denomination be what it may, the distinguishing characteristics of that denomination have always been considered by them as fitter objects of religious zeal than the fundamental truths of the gospel, or the common interests of Christianity; and they would rejoice more at the success of their efforts in making a proselyte from one tribe to another, than in converting a sinner from the error of his ways; nor would the news of a whole nation of heathen embracing

the gospel, give them so much pleasure as to hear of the spread of their own peculiar sentiments, and the increase of their party.

This being the case, we need not be surprised that Missionary efforts have never met with their cordial approbation. As the principal promoters of such benevolent attempts utterly disclaim all party views, they present nothing that can appear sufficiently interesting to Narrow-souls; some of whom go so far as to say, that the gospel ought not to be preached to sinners at all; in direct opposition to the commission of our Lord, and the example of his apostles.

As well, they will say, "may you preach to the dead in the church-yard, as to those who are dead in trespasses and sins;" as if carnal reason should be attended to rather than the command of Christ, who has positively said, "preach the gospel to every creature." Thus do they err, not knowing the Scriptures, nor the power of God, who can and will, when it is his pleasure, give efficacy to his own word, and cause the dead in sin to hear the voice of the Son of God and live.

In commercial concerns, there are none who have met with greater success than the Narrow-souls. Among those who have acquired large fortunes from small beginnings, there are many who belong to this family; nor is it to be wondered at, for the powers of the mind, like streams of water confined within a narrow compass, and directed to a particular object, exert themselves in pursuit of that object with a force and impetus which is not to be expected in those whose views are more enlarged, and the objects of their attention more diversified.

There being so many various classes of Narrow-souls, it is impossible to give a particular description that would exactly suit them all; for, in many instances, they materially differ from each other; yet, in the general outline of their character, there is a very striking resemblance. As for example, they are universally contracted in their views, selfish in their aims, mean in their pursuits, and miserable in their tempers; unhappy in themselves, and the source of unhappiness to all about them, especially their inferiors and dependents.—*London Evangelical Magazine.*

PRESENTMENT IN FAVOR OF SABBATH SCHOOLS.

The undersigned, the Grand Jury for the county of Wake, [North Carolina] May 10th, 1826, having discharged the ordinary duties devolving upon them, cannot separate before they present to their fellow citizens, for their support and encouragement, the system of Sunday School instruction, which is about to be tendered to the inhabitants of our county.

It oft becomes the painful duty of Grand Jurors, as guardians of the peace of the country, to present for the animadversion of the court, those who have offended against the laws of the country; and this for the purpose of suppressing vice and encouraging virtue. Among those who have thus become subjects for punishment, the largest portion will be found to consist of youth brought up in ignorance, & trained up in immorality; youth, whose early education has been entirely overlooked, and whose habits have been utterly neglected. The design of Sunday Schools is to remedy this great and growing evil. They have for their object the gratuitous instruction of the young & ignorant—the children of the indigent, as well as of the wealthy, so that they may read for themselves, and thus be better able to understand those great truths, the knowledge and practice of which minister to man's present welfare and future eternal peace.

The publications of the present day assure us of a fact which should be deeply impressed on every parent's heart, and awaken the interest of every lover of his country. It is this—among the thousands of children and youth taught in the numerous Sunday Schools in our own and in other countries, few, if any, have ever been arraigned before a court of justice for crimes, especially for crimes of any magnitude. This single fact speaks volumes in favor of that system, which to us, appears so eminently calculated to diffuse throughout the community at large, those virtuous principles and habits which have ever been under the safeguard of republican institutions. Under these impressions, they do earnestly recommend to their fellow citizens of the county to encourage and cherish these institutions; and to aid by their influence those who may be engaged in this useful and laudable work. And they earnestly hope, that by these means, the time may soon come, when the children and youth of every neighbourhood shall be taught to read, and their daily habits become such as to present to our country the promise of a better generation than she has hitherto witnessed.—*Ruleigh Reg.*

THE PROFANE SWEARER ABASHED.

During the passage of one of the elegant steamboats which ply between New York and Albany, says the Black Rock Gazette, the present spring, a passenger came on board from one of the intermediate places, and whether he was influenced by the reception of diffusive stimulants, or prompted by an exuberance of animal spirit, he bounded about, and swore most roundly, desecrating upon the cushions and news of the day, and accommodations of the boat (which he admired,) in general terms, interlarding his remarks with many an oath. Every one knows that the society on board of a steamboat is quiet, and that the utmost urbanity and civility reigns; and that an interruption of that quiet, interests the whole; so, in this case, the pain felt by the gentlemen passengers was such as to induce them to appoint a chairman, who was a respected member of the society of Friends; and the cabin passengers, taking into consideration the coarseness, indecorum, and levity of the young man in question, he was accordingly called up, and reminded by the chairman, in terms of great propriety and kindness, of his breach of the laws of God and of man, of the laws of society, and the common claims of decency; that he must be assured, that he was not on board of a fishing smack, nor was he in the fore-cabin, but in the company of gentlemen, and was bound, by all considerations of honor, not to shock the feelings of those associated with him, by his ill-timed & profane use of vain & corrupt language; that, if he should acknowledge that he had made a blunder in getting on board the wrong vessel, his passage money should be returned to him, and he be invited to join such company might be more congenial to his attainments. The young man, stung with feelings of remorse, bowed his head with shame, and remained virtually speechless during the remainder of the voyage.

EPISCOPAL CLERGY IN THE UNITED STATES.

The principal fluctuations, and the most striking instances of rapid growth may be discovered by the following table:

	1790.	1810.	1826.
New-England,	23	53	95
New-York,	33	53	107
Pennsylvania,	18	21	44
Maryland,	18	21	54
Virginia,	62	—	37
South-Carolina,	11	13	37

Making allowances for the imperfect returns, in the earlier periods of our ecclesiastical organization, it may not be far from the truth to estimate the number of clergy in 1790, at about 200. And upon the whole it was scarcely upon the increase in 1814: although some States were then just commencing their career of exertion and prosperity. In little more than 12 years the number of Bishops has nearly, and of clergy perhaps quite, doubled.—*Episcopal Register.*

A Catholic girl was mobbed lately at Nismes, France, for marrying a Protestant. They had to be protected by a military guard.

AMERICAN COLONIZATION SOCIETY.

The subscriber gratefully acknowledges a donation of more than 200 volumes from the students of the Theological Seminary at Andover, for the contemplated Literary Institution in Liberia; together with 40 dollars worth of books contributed by Mrs. Newman of Andover, and forwarded to Africa in the ship *Vine*, in January last. Also a box of books collected chiefly in Windsor and Montpelier, Vt. valued at 60 dollars, for the same object, forwarded to Boston, and now in the care of Mr. David Hale, together with a number of volumes from Isaac Hill, Esq. Concord, N. H. Also a donation of more than 500 volumes for the same object, recently presented by the students of Dartmouth College, and by the liberality of other benefactors in the vicinity increased to the number of 620 volumes.

The promptness and liberality by which the request for donations of books for the African Seminary has been met by the members of the above named Institutions, and also by the students of Yale College who contributed 200 volumes as mentioned in the papers some months ago, demand and will receive the gratitude of every friend to African improvement. They furnish a pledge that the enlightened and enterprising youth of New-England will, by their influence, their alms and their prayers, afford efficient aid to the interesting and benevolent efforts which have already opened a door for the emancipation of slaves, and which are beginning to carry light and salvation to regions long enveloped in thick darkness.

C. WRIGHT,
Agent of the American Colonization Society.
Montpelier, June 16, 1826.

N. B. Other donations of books have doubtless been made, which the subscriber, for want of information, is unable to acknowledge. The donors would be glad to have been seasonably acknowledged but for want of information of its arrival in Boston, which by some oversight failed of being communicated.

C. W.
The Delegation of Chiefs of the Creek Nation, who were recently at Washington, have appropriated \$24,000 of the sum received by them for their cession of lands, to be placed in the hands of the President of the U. States, for the purpose of educating Creek youth at the Choctaw Academy at Wetumpka Springs, in Kentucky, under the direction of the Baptist General Convention. This was done at the suggestion of the President and the Secretary of War.

OBITUARY.

Died, in New-Haven, Conn. on the 16th inst., EZEAS MUNSON, M. D. aged ninety two years.

He was born at New-Haven, June 24, 1734, N. S. and was the oldest surviving graduate of Yale College, having received his first degree in that institution, in 1753. He was active in forming the Medical Society of Connecticut, was early called to the presidency of that body, and was annually re-elected, as long as he was willing to serve. He was appointed a professor of the Medical Institution of Yale College at the time of its organization, and continued in office until his death, although he did not enter upon the discharge of the active duties of the station. This venerable man sustained, for more than half a century, the highest reputation, as a learned, profound, devoted, and successful physician. Endowed by his Creator, with a powerful and discriminating mind—animated by an ardent love of knowledge—and habituated from early life, to observe, reason and investigate; he was, until age and infirmities checked his career, constantly advancing in professional science and usefulness. Although he came upon the stage before many of the great modern discoveries and improvements had been made, he maintained an extensive acquaintance at home, and a correspondence with eminent men abroad; he procured and studied the most recent and celebrated works; obtained specimens of new and important substances; made many experiments in pharmacy, and in the kindred branches of physical science, and allowed no valuable improvement to escape his observation. Had he entered on professional life thirty years later, he would probably have been one of the most successful and distinguished cultivators of science, which he always loved for its own sake; but his great object was practical utility, and he hastened to carry to the bed side of his patients, every remedy, and every alleviation, whose efficacy and safety had been fully ascertained. His devotion to his patients was unwearied, and the spirit which prompted his efforts was highly benevolent. He was the active friend of the poor, the distressed, and the forsaken, and his department was happily adapted to the varying character and situation of his patients. When immediate danger was not apprehended, and especially when the spirits of the invalid needed the cordial of cheerfulness, no man knew better than he, how to dissipate the gloom which grows out of the habitual contemplation of corporeal infirmities. This he effected by kind and encouraging remarks—by sallies of humor and pleasantry, and by the historical, biographical & characteristic anecdotes & recollections, which a life eventually covering nearly one half of the whole existence of English America, & rendered the most interesting by a personal acquaintance with many distinguished men of the very momentous epochs in which he lived, had enabled him to collect and preserve, in his capacious and retentive memory. But Dr. Munson knew also when to be grave, and no unseasonable sprightliness was permitted to appear when serious danger filled the sick-room with anxiety. On such occasions, he was able and willing to proffer the comfort and consolations of religion; and in that awful hour, when all the aids of science and skill avail no more, he could act the part of a Christian friend and instructor, and, in solemn prayer, at the bed-side of his patient, could commend the departing soul to the mercy of God through the Saviour of men.

During the war of the revolution, he was repeatedly a member of the Legislature, and, for many years in the commission of the peace. While in public life, he actively co-operated with those who now sleep within him in dust, in securing the rights of the people of his native state. His profession, however, was his theatre of action, and for the long period of seventy years, he was here eminently respected.

Such was the habitual and even filial confidence, reposed by the community in his superior talents, knowledge, skill and professional zeal, that, in the rising and risen generations, this feeling had become almost traditional; & it was, with extreme reluctance, that his numerous friends and patients could be induced to relinquish his services, even when old age had rendered this indulgence indispensable. After he became confined, for the greater part of the time, to his own house, he was still, in difficult cases, the oracle for advice and consultation; and his capacity and his disposition to be in this manner useful, continued to the last.

At the age of 19, while engaged in the business of instruction, he united himself to the church of Christ at Northampton, Mass. and after the usual preparations entered on the ministry of the Gospel. The feeble state of his health, however, soon compelled him to relinquish the sacred profession; but with it, he did not relinquish the Christian's faith, and hope and life. Through his long career of almost a century, when he had lived until no one remaining in his native city had survived so long, he found religion the staff of his age, as it had been the guide of his youth. His habitual trust in God, through Christ, brightened as he advanced, into the full glow of assured hope, and although his last days were distressed by bodily suffering, his sun set with unclouded splendor—the cheering harbinger of a glorious morning.

His funeral was attended on Sunday, when his remains were carried to the Episcopal church, where a sermon was delivered by the Rev. Mr. Crosswell, from Eccl. i. 4. One generation passeth away, and another generation cometh: but the earth abideth forever.

LITERARY & SCIENTIFIC.

Discovery of Queen Elizabeth's MS.—About 8 months since, the son of Mr. Lemon, the indefatigable keeper of the State Papers, discovered on examining some of the papers of the reign of Elizabeth, a paper in the hand-writing of the Queen, and marked "The Third Booke." Conceiving this to belong to something of importance, he placed it carefully aside, and by a diligent search has at length obtained the papers of four other books, which turn out to be an entire translation of "Boetius de Consolatione Philosophiae." In Walpole's Royal and Noble Authors, it is mentioned that Queen Elizabeth had translated this work, but no vestige of it was known to exist. Nearly the whole of the work is in her Majesty's own hand-writing, but there are parts evidently written by her Private Secretary, and by the Secretary of State of the time. All the difficult passages and all the poetical portions are in the Queen's own hand, and it is not a little curious that in the translation of the latter she had imitated all the variety of metre which is found in the work. It is therefore a literal rather than a poetical translation. There are letters also discovered, which identify this translation to have been made by the Queen, and it is to be hoped that the public will soon be gratified with the publication of this literary curiosity. From a document accompanying this translation, it appears that her Majesty composed the work at Windsor, during five weeks of the winter season; and, from rather a courtly computation made by the Queen's Secretary, we collect the information, that less than 24 hours of labor were actually bestowed upon this manuscript of many pages!

Goethe, in his eightieth year, has just republished his celebrated *Werke*, so popular in Germany half a century ago. He brings it forth once more, enriched with a prologue of a sentence or two, of which the following is a translation:—"Once more, O shade, so much lamented! thou dar'st to venture in the broad glare of day! You trip over a fresh field of flowers to throw yourself in my way, and art not afraid to look me in my face, as if you still existed in the fresh morning of thy life!—My destiny has been to remain on earth—and thine to quit it: thou hast passed away like a shadow—nor hast thou lost much by it."

If Goethe is the greatest poet, Blumenbach is the greatest natural philosopher in Germany—the latter has just had his golden wedding celebrated (35 years married) by a grand fete. By a singular coincidence, both these distinguished men have arrived together at their half century of glory!

In Weber's Northern Antiquities is to be found the following instance of literary application, which, taking all the circumstances into consideration, is perhaps without parallel. Hans Sacks was born in Nuremberg, in the year 1494; he was taught the trade of a shoemaker, and acquired a bare rudimental education, reading and writing; but being instructed by the master singers of those days in the praiseworthy art of poetry, he at fourteen began the practice, and continued to make verses and shoes, plays and pumps, boots and books, until the 77th year of his age. At this time he took an inventory of his poetical stock in trade, and found, according to his own narrative, that his works filled thirty-two folio volumes, all written with his own hand; and consisted of 4200 mastership songs, 208 comedies, tragedies, and farces, some of which extended to seven acts; 1700 fables, tales, and miscellaneous poems; and 75 devotional, military, and love songs; making a total of 6048 pieces great and small. Out of these, we are informed, he culled as many as filled three massy folios, which were published in the years 1558-61; and another edition being called for, he increased this to six volumes folio, by an abridgement of his other works.

Telescopes.—A great reflecting telescope lately erected at the Royal Observatory at Greenwich, is the property of Mr. John Ramage, the artist who constructed it. Mr. Ramage is a native of Aberdeen, where he has eminently distinguished himself by the variety of his scientific and mechanical pursuits. He has been remarkably successful in the construction of reflecting telescopes, of very considerable dimensions, the mirrors of which are exquisitely finished in color, grain and polish; and the mechanism which supports his telescopes is extremely simple and well contrived. Mr. Ramage was desirous that one of his telescopes should be placed at the Royal Observatory, as the place where its merits were likely to be best appreciated; and we understand, that from the trials which have been made, the most favorable report of its performance may be expected. The same artist has finished a mirror of sixty feet focal length, which, it is to be hoped, the present zeal for astronomy will enable him to put into a state for observation. He does not attempt to give his mirrors very great diameter, being of opinion, that greater power and distinctness is to be obtained by increase of focal distance. In this respect his telescopes differ from those of the late Sir William Herschel, who, it is well known, undertook the much more difficult task of bringing to perfection mirrors of a very large diameter.

In a garden at Valogne Manche, in France, an ancient sarcophagus was recently discovered. It contained a skeleton upon an exposure to the air, crumbled into dust, but before a piece of silver was observed in its mouth, which induces a belief that the person must have been a companion of Caesar in his conquest of Gaul. It is about the size of a sou, and bears on one side the inscription M. E. I. M. P. and on the other U. I. C. G. A. L. There was a silver case at the feet of the skeleton a foot long, and eight inches deep, containing a hundred and fifty coins or medals in bronze, silver and gold. They have the effigies of Caesar, Pompey, Mithridates, Cleopatra, Philip of Macedon, Hannibal, Scipio, Sylla Africanus, Cressus, &c. For a great number of years past Roman antiquities have been found about Valogne, in the parish of Meaume, which seems to strengthen the opinion that that site succeeded Cricotenum, the capital of the Uneli, where Caesar had a camp, of which he speaks in his Commentaries.

It has been strongly urged by M. de la Place, that all the nations of Europe, instead of referring their calculations of longitude to the meridian of their principal observatory, should have some common meridian; which would introduce into the geography of the world the same uniformity that exists in its almanacs and in its arithmetic. M. de la Place recommended the Peak of Teneriffe, or Mont Blanc, as a suitable meridian.

Submarine Forest.—The submarine forest, at the mouth of the Char, is about half a mile in breadth: the sea prevents its being traced any further in a southern direction, about a quarter of a mile from its first appearance. The fossil marl is very thick, and, as geologists know, is wholly composed of such matter. The different kinds of fern remain very perfect, and nuts are found scattered about in a petrified state.

Natural History.—*Moth*.—A Madras journal describes a *Moth* found near Arracras, of such extraordinary dimensions as to measure ten inches from the tip of one wing to the tip of the other, and also beautiful in colours.

AGENTS FOR THE RECORDER & TELEGRAPH.

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New-York City, Mr. J. P. Ryan, No. 152 Broadway.
Utica, N. Y. Mr. Charles Hastings.
Youngstown, N. Y. A. G. Hinman.
Newark, N. J. Matthias Day, Post Master.
Philadelphia, Mr. E. Littell, bookseller.
Charleston, S. C. Rev. Daniel Gould.
Statesville, N. C. Rev. Joseph Tyler.
Harrisburg, Pa. Mr. Daniel Gould.
Washington, D. C. Rev. Reuben Post.
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